

## The Future of Communism

By Slavoj Žižek

### I. Time and Intervallence - A Critique of Political Economy in Sirohi

First there is the parallax, economy and superstructure, then its immanent plastic unfolding into exchange-value and use-value as the eternal dilemma of all Communists - will the economy be re-structured in an abstract time and concrete time which is then the abstract level of Postone's argument that there is a single level of abstraction according to Sirohi of the global capitalist system, with the abstract time of efficient production process and the concrete particularisation of organic communities of say Hinduism or Fascism as the problem of Fascism as a mass movement since the 20th century. This is called by UN President Noah Bisquiere, something like the tendency of abstraction and the opposite passion of the real being the defining feature of the 20th century and then this translates in a long duration of history to two opposite movements of state attacking the people and class action of the people. This matrix becomes complex with oligarchic capital and even technology in the state of what Ishaan Shrivastava calls the malleable future of technology. It means that there is a pure plastic exchange-value which depletes use-value and this is the cause of capitalist crisis. As technology proceeds according to Ishaan Shrivastava towards the complete technological progress of what is called by Sirohi, Pranav Mistry's idea of Sixth Sense, there is an idea of Minority Report as the essential classic of Philip K. Dick's novel, which means the future is a futuristic idea of panels and telecom centralisation failing towards pure panels in society, which is the idea of Sixth Sense, which seems now realisable with Sirohian inventions of say pure panel art. Instead of this idea of abstract time embedded in technological utopia, in an ingenious critique of the future, Sirohi argues for historical organisation of the technological capitalism in pure use-value based Communist ideas. It means there has to be in abstract time, the idea of art, or what is called Picasso technology by Sirohi. This would make the emergent technological feudalism as Varoufakis calls future capitalism free of its incessant drive towards novelties which then creates a contradiction, abstract time versus the concrete particular of fascism because the abstraction of capitalism is directed against its systematic Other direction, the Islamic counterpart of a woman. This is because the parallax exchange and use in Sixth Sense, is ideology at its purest, which causes a scapegoating in its very ideology against the poor or Islam or finally the Jewish plot hidden in future capitalism.

### II. The Future of Capitalism - Where are we Going?

If there is a singular masterpiece by Sirohi, it is nothing other than his transcendental matrix which can analyse anything from the past to the future, to all its contradictions and the immanent unfolding of capitalist crisis towards its fundamental dilemma - what is an internal contradiction within the global capitalist matrix, versus an externalised contradiction, or even what Sirohi calls a displacement of contradiction. It is nothing other than the central features of exchange-value based financial capitalism, and use-value reduced, or technological progress without historicity or historical indexes, or finally the ideology of capitalism and the economy, to unionisation of workers not being a legal necessity. Like this the four major antagonisms of the future, are called by me, the commons of nature, ecological nature, and internal healthcare nature, along with technological commons including virtual power in Facebook, and finally the commons of property or intellectual property or private property and union legalism.

### III. Arcades Project by Walter Benjamin - The Most Sublime Idea of Liberalism with Communism as the Deadlock of Modernity

The problem of use-value then is nothing other than the problem of power and microphysics of power embedded in society as a spectacle. It means that the form of capitalism creates the crisis of capitalism, which can be extreme and this is the crisis of capitalism as its moment of truth or symptomatic torsion, which can lead either to a true event - Communism - or a false event - Nazism. The concept of a mode of production is finally in Sirohi, the parallax in Marxian parlance, of an eventual site translated as economic crisis which is then the true point of a symptomatic torsion weaving the whole idea of a *werkeinstein* of the capitalist logic of profit, which then means the truth-event of Communism is a pure parallax of the outside hitting the inside of capital in aleatory insurrection from Blanqui to the present Communism of Leon Trotsky or Maoism. Then of course the problem of a false event is the necessary contradiction being a lost cause. The hidden problem of what wins in this battle is a measure of capitalism - what is called measure by Sirohi - a pure subtraction

which measures the spurious infinite state or capital. It is this truly infinite weaving of a generic set that is called the process of demonstration and mass action in Communism, what Hallward calls the will of the people. It means only this can structure the internal contradiction of economic crisis into a pure truth event. To constitute this is what is called Noyeas and Figure of the Worker by Sirohi, or nothing other than trade unions organising fused groups. Not as Hallward argues the simple Badiouian idea of fused mass groups and spontaneity. Instead Sirohi opts for trade unions, which is nothing other than the problem of capitalism and its outside, being constituted in an evental site called the factory and proletariat, these words which is a point-world of truth. This then means the Event, Subject and Truth-process in Sirohi, is finally the truth-procedure of *le acte*, or the act of a general strike becoming a truth-procedure followed by fidelity which ties a knot which means all processes of mass participation in the economy including the virtual class struggle and its overdetermination in principle with the plurality of modes of class struggle, feminism and peace movement, ecological movement all forms of class action, which will then structure itself in a struggle for justice in Islam, Judaism and Christianity. Nothing other than liberation of the people, which means a parallax of economic crisis and movements or social movements, including student protest and riots, which is the global capitalist future. It has to be the future because of the element of future in the utopia of capitalism with Communist mass movements as its crisis, because of the re-structuration of Communism as the event in a general strike which is the horizon of Ontological inquiry in contemporary philosophy - or as Sirohi puts it - only 15 N, or 15 Noyeas, Nouvelle Vague, No Money and Now. Now this set of plurality has to be structured not as particulars fighting against their particulars, but somehow the impossible idea by Sirohi of globalization as a process of internal contradictions fighting their particularisation towards the Universal notion of modernity. The Universal and particular is finally an abstract universal of liberal ideas, which has particular contradictions, and therefore it seems like the idea of separate modernities and capitalism, instead of the fact that we are not fighting European capitalism or Indian capitalism or American capitalism as particular sub-species of the global idea of capitalism, which is American liberal capitalism as its structuring principle, which means nothing other than the particular contradiction not at the level of the particular but at the level of the Universal. Universalise the contradiction, and this is concrete Universal. It means the deadlock of modernity is nothing other than the deadlock of particularisation as opposed to its Universal notion of modernity. The bracketed modernity of Iranian or Indian or Spanish or French modernity, is then opposed to American imperialism, even as it is its Universal container, this is nothing other than the Idea of what Sirohi calls bracketed modernity as opposed to particular modernity. In other words the 1990s idea of No Logo by Naomi Klein translated to the idea Logo or Nike - just do it. In Sirohi's masterpiece *From the Distance*, the extreme idea of 1990s American globalization constellated with Madrid, Paris, Athens and New York becomes in retroaction, the pure idea of bracketed modernity as European and American at once, which then structures the contradictions as non-displacement when the contradiction is not particular but Universal, which means the Nike store in Madrid in Oranje or the Zidane Adidas store in Paris is finally a structuring principle of globalization or what Prabhat Patnaik calls my simplicity against complex analysis, which means that globalization is also fought in global protests. Somehow 15 N or 15 M, is a Madrid protest, not a simple protest against the Spanish government for nationalism and therefore the orientation against the French working class, but actually a nationalism that is European Union protest against America taking place in the current constellation set up by Indian modernity which translates, in the correct historicity the Idea of the global liberal container as American and European at once, which means the contradiction in India is not against globalization but for it as well. This happens when the Indian working class protests against American Nike or French Renault but as part of its modernity and so as a globalization it promotes in *From the Distance* even as it is particular against it. This Universal and Particular dialectic is the correct aim of the dialectic in *From the Distance*.